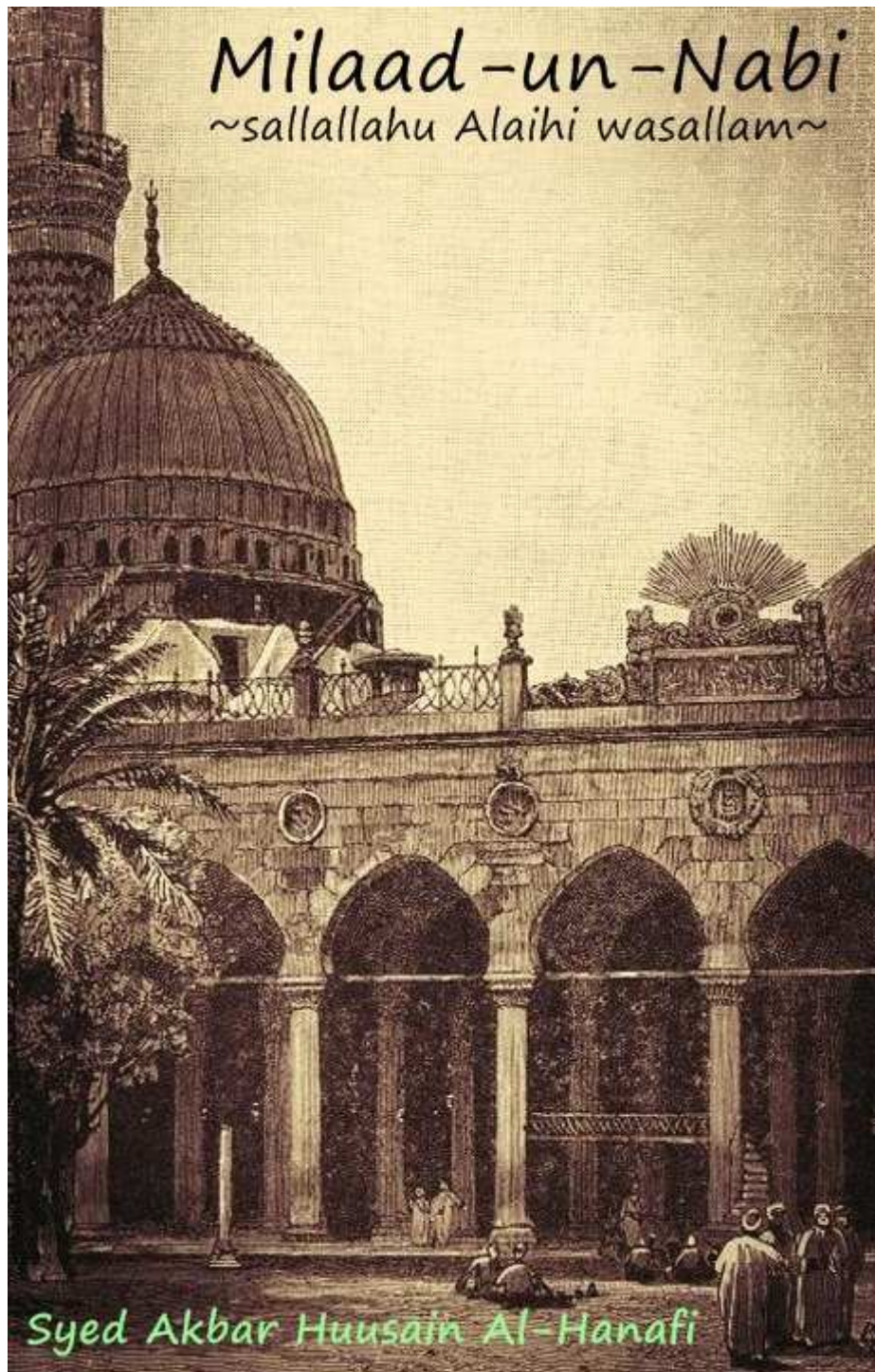


Milaad-un-Nabi

~sallallahu Alaihi wasallam~



Syed Akbar Huusain Al-Hanafi

Contents

JASHAN-e-EID-e-MILAD-un-NABI ﷺ ka Quraan se Saboot

- 1) **Jashan-e-Nuzool-e-QURAAAN se Isteydilaal**
- 2) **Shab-e-MILAD-un-NABI ﷺ Aur Shab-e-Qadr ki Ahmiyat MUHADISEEN ki Nazar Mein**
- 3) **Jashan-e-Nuzool-e-Dastar-Quwaan se Isteydilaal**
- 4) **Allah ka fazl aur uski Rahmat par khushiyan Mananey ka Hukm-e-khuda**
- 5) **Jashan-e-Milad-un-Nabi Shukran-e-Nemat-e-Uzma hai**
- 6) **Nemato ka Shukr Bajalana Kyu Zaruri Hai**
- 7) **Shukran-e-Nemat ke Maroof Tareeqey**

JASHAN-e-MILAD-un-NABI ﷺ ka AHADDEES se Saboot

- 1) **AHADEES -e-Yaum-e-Ashura Se Jashan-e- Milad par Saboot**
- 2) **Ghilaaf-e- KABA ka din EID k Taur par Mananey se Saboot**
- 3) **Fazilat-e-Juma ka Sabab Yaum-e-Taqleeq-e-Adam Hai**
- 4) **HUZOOR ﷺ Ne Yaum-e-Milad par ROZA Rakh kar Khushi ka Izhaar Farmaya**
- 5) **HUZOOR ﷺ Ne Apna Milaad Bakrey zibah kar ke Manaya**
- 6) **SAHABA ka Amal Mehfil-e-Zikr-e-Milad-e-Mustafa ﷺ**
- 7) **Amad-e- Mustafa ﷺ par Izhaar-e-Masrat par Kaafir ke Azaab me Taqfeef**

1) Jashan-e-Nuzool-e-QURAAN se Isteydilaal :

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

"Beshak Tumhare pas Allah ki taraf se Ek Noor (yani Hazrat Muhammad ﷺ صلى الله عليه وسلم) Agaya hy Aur Ek Roshan kitaab (yani Quran)." - Surah Maida 5:15

Quran Jaisi Nemat par shukr bajaa lana Ahem tareen Takhaazo mein se Hai, Lekin Ye us waqt tak Mumkin Nahi, Aur Na Wo Allah ki bargah mein Sharf-e-Qubooliyat Hasil kar sakta Hai, Jab tak ke Huzoor ﷺ ki wiladat par Allah ka shukr Ada Na kiya Jaye, Jin ke Wasileh (zariye) se Allah ne Insaaniyat ko Quran Ata kiya.

Isliye Jab Hum Nuzool-e-Quran (Yani Shab-e-Qadr) ki Raat Jashan-e-Nuzool-e-Quran ke taur par badey Ehtemam Se manatey Hai Aur Isme Quran ke fazail bayan kartey hai, to Jis Hasti ki ba-daulat Humey Quran mila unki wiladat ki Raat, ba-darjey Aulaa ziyada Ehteymam ke sath mana'ee Jayegi.

2) Shab-e-MILAD-un-NABI ﷺ Aur Shab-e-Qadr ki Ahmiyat MUHADISEEN ki Nazar Me :

Huzoor ﷺ ke Uswa-e-Husna, Khulq-e-Azeem Aur Ausaaf-e-Jamilah ka Zikr karne wali kitaab Quran ke Nuzool ke Sabab Mah-e-Ramzan ki Ek Raat ko 1000 Mahino se bhi Afzal karar diya gaya, to Jis Raat ko Saahib-e-Quran Lazawaal Sa'adato Aur Rahmato ke sath Is duniya me Tashreef Laye, tho Is Raat ki fazilat Allah ki bargah mein kya hogi?

Lailat-ul-Qadr ki fazilat isliye hai ke wo Nuzool-e-Quraan Aur Nuzool-e-Malaaika ki Raat hai Jab ke Quran, Huzoor ﷺ par nazil hua, Huzoor ﷺ Na hotey to Na Lailatul Qadr hoti , Na Quran Nazil hota, Aur Na Ye kayenaat Taqleeq ki jati. Bas Agar kaha Jaye ke Shab-e-Milaad, Shab-e-Qadr se bhi Afzal hai tho is mein koi mubaalgha Na hoga.

Allah ne shab-e-Qadr ko 1000 mahino se Afzal Qarar dey kar Is ki Hadd

muqarrar farmaadi, Jab ke shab-e-Milad ki fazilat ki koi had Nahi. Ye zahen Nasheen rahey ke Agar shab-e- milad ki fazilat ziyada hai, Lekin shab-e-Qadr mein kasrat se Ibaadat bajaalana chahiye ki iske Ajr-o-sawab ki Naweed hai.

Bahot se Aimah-o-Muhaddiseen ne shab-e-Milad ko shab-e-Qadr se Afzal Qarar diya hai. Imam Qustulaani, Shaikh Abdul Haq Muhaddis Delhvi, Imam zarqani ne badey sarahatan ke sath bayan kiya ke Shab-e-Milad-un-Nabi, shab-e-Qadr se Afzal hai. Imam Tahawi Aur Imam Nabhani Naql kartey hai: *Raato me sabse Afzal shab-e-Milad-un-Nabi ﷺ hai fir shab-e-Qadr hai*

- *Mawahib Al-Laduniya 1:145 - Masabat min sunnah : pg-59,60*

- *Raddul Mohtar Ala Durre-Muqtaar 2:511 - Hashiya Ala Tohfatul motaaj 2:405*

3) Jashan-e-Nuzool-e-Dastar-khuwaan se Isteydilaal:

Pahli Ummato ko bhi Allah ne Apni Nemat se Nawaza Jis par wo Allah ka Shukr bajaa latey Aur Husool-e-Nemat ka din ba-taur-e-Eid manatey they. Hzt.Esaa Alaisalaam ki Qaum ko Hzt.Esaa Alaisalaam ki maujizey ke taur par Asman se Khaano se bhara dastar-quwaan Nazil farmaya gaya, Jis ke milne par ka din Jashan-e-Eid ke taur par manaya jata tha.

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ

"Ay Allah! Ay hamare Rab! Hum par Asmaan se Dastar-Khuwaan (Nemat) Nazil farmadey ke (is ke utar ne ka din) Hamarey liye Eid hojaye , Hamarey Aglo ke liye (bhi) aur Hamarey pichlo ke liye (bhi) Aur (wo Dastar-Khuwaan) teri taraf se nishani ho" - Surah Maidah 5:114

Is Dua me Hzt.Esaa Alaisalaam Dastar-khuwaan nazil hone ke din ko EID ka din kah rahe hai tho jis din dastar-Khuwaan Nazil ho, wo din EID ka din Ho sakta hai tho Jis din Imam-ul-Ambiya ki Aamad hue, wo din EID ka Din Kyu Nahi Ho sakta?

Lihaza Jab Sabiqqa ummatey mamuli se Nemat par shukr bajaa latey, Eid manatey tho Ummat-e-Muslima par Lazim Ata hai ke wo Apne Aqaa صلى الله عليه وسلم ki Aamad ki khushi ba-taur-e-EID mana kar Shukr bajaa laye.

4) Allah ka fazl aur uski Rahmat par khushiyan Mananey ka Hukm-e-khuda :

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

"Farmaa dijiye: (ye sab kuch) Allah ke fazl Aur uski Rahmat k baa'es hai (Jo baysat-e-Muhammadi ﷺ ke zariye Tum par huwa hai) Bas Musalmano ko chahiye ke Is par khushiyan manaaye , ye (khushi manana) us se kahin behtar hai jisey wo jama karte hai" -Surah younus 10:58

Is Ayat me Allah ka Khitaab Apne Habib ﷺ se hai ke puri ummat ko bata dijiye ke un par Allah ki jo Rahmat Nazil hue hai us par khushi ka Izhaar kare. Allah ka Fazl aur Rahmat se murad Huzoor ﷺ ki zaat hai.

AIMAH-E-TAFSEER K NAZDEEK FAZAL-O-RAHMAT KA MAFHOOM:

1. Allama Aloosi bayan karte Hai: Abu shaykh ne Ibn-e-Abbas se Riwayat kiya hai ke Fazl se muraad Ilm hai Aur Rahmat se Muraad Muhammad صلى الله عليه وسلم hai. Qateeb aur Ibne Asakeer ne Ibn-e-Abbas se Naql kiya hai ke Fazl se muraad Huzoor ﷺ hai". - Aloosi, Ruhood Maani, 11:141

2. Allama Ibn Jauzi, Hzt. Abdullah bin Abbas ka Qaul Naql karte hai: Dhahaak ne Hzt. Abdullah bin Abbas se Riwayat kiya hai ke Beshak "Fazl " se muraad Ilm (yani Quraan) hai, Aur Rahmat se muraad Muhammad ﷺ hai."

- Ibne Jauzi, zaad Al-maseer fi Ilm-e-Tafseer 4:40

Huzoor ﷺ Allah ka Fazl Aur Rahmat Hai QURAAN ka Elaan:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

1. Aur (Ay Rasool-e-Mohtasham)! Humne Aap ko nahi bheja, magar tamam jahano ke liye Rahmat bana kar" - Ambiya 21: 107

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

2. Bas Agar tum par Allah ka fazl aur us ki Rahmat Na hoti to tum yaqeenan tabah hojatey" -Baqra 2:64

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

3. "Aur (Ay musulmano!) Agar tum par Allah ka fazl Aur uski Rahmat na hoti to yaqeenan chand ek ke siwa (sab) shaitan ki pairwi karne lagte" -Nisa 4:83

In Ayaat se waazeh hota hai ki Huzoor Allah ka Fazl aur Rahmat hai.

5) Jashan-e-Milad-un-Nabi Shukran-e-Nemat-e-Uzma hai:

Allah ne hum par bahot si Nemat-e-Uzma ki Aur bey-hisaab Nemato ka zikr kiya lekin Ek Nemat-e-Uzma Aisi hai ke Jiska Na sirf zikr kiya balke tamam Nemato me se Faqat Iska Takeed ke saath Ehsaan jat'laaya :

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

"Beshak Allah ne momino par bada Ehsaan farmaya ke un me, unhi me se (Azmat wala) Rasool bheja". - Ale Imran-3:164

Huzoor ﷺ ki Amad momineen par bahot bada Ehsaan hai Aur Is Nemat-e-Uzma ke milne par momineen hi shukr baja latey hai.

6) Nemato ka Shukr Bajalana Kyu Zaruri Hai :

إِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَإِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ -Surah ibraheem 7: 14

"Agar Tum shukr Ada karogey tho my tum par (Nemato me) Zaroor Izafey karunga Aur Agar Tum Na-shukri karogey tho mera Azaab yaqeenan saqt hai"

Inamat-e-Ilahi ko maqbooliyat ke liye Huzoor ﷺ ki wiladat ki surat mein muysar Aaney wali Nemat-e-Uzma par shukr bajaa lana zaruri hai.

7) Shukran-e-Nemat ke Maroof Tareeqy:

Is baab ke Akhir mein hum Nemato par shukr baja lane ki mukhtalif Suratey bayan kartey hai Jin ki sanad Quran ne hi faraaham ki hai. Nemat -e- Milad-e-Mustafa ﷺ ka Shukrana Ada karte waqt yahi tareeqa Ikhtiyaar kiya jata hai:

(1) Zikr-e-Nemat:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ - Surah Baqra 2:47

"Ay Aulad-e- yaqoob! mere wo In'aam yaad karo jo maine tum par kiye"

(2) Tahdees-e-Nemat (yani Nemat ka khoob izhaar karna):

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

"Aur Apne Rab ki nemato ka (khoob) tazkeera karo"- Ad-dhuha 11:93

(3) Jashan-e-Eid:

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ - Surah Maidah 5:114

"Ay Allah! Ay hamare Rab! Hum par Asmaan se Dastar khuwaan (Nemat) Nazil farmadey ke (is ke utar ne ka din) Hamarey liye Eid hojaye , Hamarey Aglo ke liye (bhi) aur Hamarey pichlo ke liye (bhi) aur (wo) teri taraf se nishani ho"

(4) khushi manana:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

"Farmaa dijiye: (ye sab kuch) Allah ke fazl Aur uski Rahmat k baa'es hai (Jo baysat-e-Muhammadi ﷺ ke zariye Tum par huwa hai) Bas Musalmano ko chahiye ke Is par khushiyan manaaye , ye (khushi manana) us se kahin behtar hai jisey wo jama karte hai" - Surah younus 10:58

Guzishta saf'haat mein di gai tafseelaat se ye Amr bakhoobi waazeh ho jata hai ke Jashan-e-EID-e- Milad -un- Nabi ﷺ manana Quran se sabit hai.

Is par kisi Qism ka iteraaz paida karna qurani taleemat se Adam Agaahi ki wajah se hy. Zarurat Is Amr ki hai ke Aaqa ke milad par khushi mananey ke jaiz Aur mustahsan Amr ko baa'es -e-Naz'A banane ke bajaye Is khushi me dil se shareek ho kar uloohi niyamato aur Nabawi fuyoozaat se sairaab ho jaye.

JASHAN-e-EID-e-MILAD-un-NABI ﷺ ka AHADDEES se Saboot

1) AHADDEES-e-Yaum-e-Ashura Se Jashan-e-Milad par Saboot:

(i). Yaum -e- Moosa mananey se Isteydlaal:

Yaum -e-Ashura wo hai jis din Allah ne Hazrat Musa A.S ko fateh Ata ki aur Firoun ko uske Lashkar samet bahr-e-khulzum (Red sea) mein ghark kardiya. Yu bani Israil ko Firoun ke jabr wa Zulm se Nijaat mili. chunachey ye

din Hzt Musa A.S ki Fateh ka din bhi tha aur Qaum-e- bani Israil ki Azadi ka din bhi. Hzt Musa ne Allah ka shukr baja latey hue us din ka Roza rakha.

Hadees :- Hzt Abdullah bin Abas bayan karte hai : "Huzoor Nabi-e-Akram ﷺ jab madina tashreef laye tho Aap ﷺ ne dekha ke Yahoodi Yaumey Ashoorah (10 Moharram) ka Roza rakhte hai, Aap ne iska sabab daryaافت farmaya tho unhone jawab diya:Ye din (hamare liye) mutabarrak hai. ye wo mubarak din hai jis din Allah ne bani Israil ko un ke dushman (Firoun) se nijaat dilai (ye hamare yaum-e- Azadi aur yaum-e- Nijaat hai).Bas Hzt Musa ne us din Roza rakha. Aap ﷺ ne farmaya: Tum se zyada Musa ka Haqdaar mai hun. chunachey Aapne ﷺ us din Roza rakhne ka Hukm farmaya” - **Sahih Bukhari, 2/704, # 1900**

Yaha Qabil-e- Ghaur Nukhta ye hai ke Agar Yahood apne paigambar ki fateh aur apni Azaadi -o-Nijaat ka din tazeem samaj kar mananey ka Haq rakhte hai tho Musalman apne Nabi ka yaum-e-Milad , Tazeem samaj kar mananey ka zyada Haq rakhte hai. kyu k Huzoor ﷺ Allah ka fazl aur Rahmat ban kar puri insaniyat ko Azaadi Ata karne aur har Zulm-o- Na insafi se nijaat dilaaney ke liye tashreef laye hai.

(ii) Huzoor ﷺ ka khud Nisbat -e- Musa ke sabab se din Manana:

Ashoorah wali Hadees se Huzoor ﷺ ka Milad mananey ki ek aur daleel bhi Akhaz hoti hai ke Huzoor ﷺ ne khud Hzt Musa ki nisbat se is din ko manaya aur Roza rakha . Is se kisi Azeem din ko mananey ka jawaaz khud sunnat-e-Mustafa se mil raha hai. Aur Ahle Iman ke liye Milad-e-Mustafa ﷺ ke din se badh kar kaunsa din Azeem ho sakta hai! Lihaza Milad manana bhi Itteba-e-sunnat -e- Mustafa ﷺ ke ziman me Ata hai.

(iii) Yahood Yaum-e-Ashura k Eid kr Taur par manatey they:

Yahood Yaum-e-Ashura ka Roza rakhtey they tho iska ye hargiz matlab nahi ke Yaum-e- shukrana ko sirf Roza rakhne ke Amal tak mahdood karliya jaye aur is din ko koi aur tareekhey se na manaya jaye. Ahadees -e- Mazkooarah mein is Amr ki taraf koi ishara nahi. Haqiqat ye hai ke yahood is khushi ke mauqey par Roza ek Ezafi neak Amal ke taur par rakhtey aur Ashura ka din ba-taur-e-Eid manatey.

Huzoor ﷺ Hijrat ke bad Madina tashreef laye tho dekha ke yahood us din sirf Roza na rakhte balke Eid bhi manatey they. Jaise Hadees me hai : Hzt Abu Musa Ash'aari farmatey hai: "Yaum-e- Ashura ko yahood yaum-e-Eid shumaar karte they." –**Sahih Bukhari 2/704,# 1901**

Hafiz Ibne Hajr ne mazkurah Hadees se Eid-e-Milad-un-Nabi ﷺ par istedilaal karte hue uski sharai haisiyat bayan ki aur is par daleel qayam ki, jisko Imam suyooti naql karte hai:

Shaykhul Islam Hafiz Ibn-e-Hajr se Milad un Nabi ﷺ ke Amal ke hawaley se puchgaya tho Aap ne jawaab mein farmaya : "*Mere nazdeek yaum-e-Milad-un-Nabi mananey ki Aasi daleel wo riwayat hai jisey "saheehain"(bhukhari aur muslim) ne riwayat kiya hai.*" (Ashoorah wali Hadees)

"Us Hadees se sabit huwa ke Allah ki taraf se kisi Ehsaan-o- In'aam ke Ata hone ya musibat ke tal jane par kisi mu'aiyan din mein Allah ka shukr bajaa lana aur har saal us din ki yaad taza karna munasib tar hai. Aur Huzoor ﷺ ki wiladat se badh kar Allah ki niyamato me se kaunsi niyamat hai ? is liye us din zarur shukrana bajaa lana chahiye ."

Hafiz Ibne-e- Hajr ne Milad-un-Nabi ﷺ mananey ki bunyaad Is Hadees ko banaye. Ab Agar koi Eid -e- Milad-un-Nabi ﷺ ke bare mein Aiteraaz kare aur kahey ke Roza ke bagair Eid Milad-un-Nabi ﷺ ka jashan manana jaiz nahi, tho ye durust nahi aur nahi Aisa Iteydilaal Ahadees ki raushni mein mumkin hai.

2) Ghilaaf-e- KABA ka din EID ke Taur par Mananey se Saboot:

(i) Hadees :- Hzt Ayesha farmati hai: "Zamana-e-Jahiliyat me Quraish Ashura ka Roza rakha karte they , aur Rasoolallah ﷺ bhi ye Roza rakhte they " –**Sahih Bukhari 2/704 ,# 1898 , 3/1393 ,# 3619**

(ii) Hadees :- Hzt Ayesha Riwayat hai: "Ahle Arab Ramzan ke Rozey farz hone se Qabl yaum-e- Ashura ka Roza rakhte they aur (uski wajah ye hai ke) us din kaba par ghilaaf chadaya jata tha . Fir jab Allah ne Ramzan ke Rozey farz kardiye tho Rasoolallah ﷺ ne farmaya : Tum mein se jo is din Roza rakhna chahey wo roza rakh ley, jo tark karna chahey tark kardey" – **Sahih Bukhari , 2/578 , # 1515**

(iii) Hadees :- Imam Tabrani Hzt Zaid bin sabit se Qaul naql karte hai: "Yaum-e-Ashura se muraad wo din nahi jo Aam taur par liya jata , balke wo din hai jis mein kaba ko ghilaaf chadhaney ki rasam ka Aghaaz hua. Isi sabab har saal uski tajdeed hoti hai aur us din ko mananey ka isteymam kiya jata hai." - *Majmua Az Zawaid 3/187 -Fathul Bari 4/248 , 7/276*

Kaba ko ghilaaf chadhaney ka din har saal Ata tho kaba ki wajah se Ahle Arab Eid manatey halan ke uski baset ko Asra guzra, jin ki wajah se humey Rabb-e-Kaba mila tho unki besat ko arsa guzarne ke baad bhi wiladat ka din Aaye tho hum musalman kyu kar na Eid manaye?

3) Fazilat-e-Juma ka Sabab Yaum-e-Taqlaq-e-Adam Hy:

(i) **Hadees :-** Hzt Aous bin Aous se riwayat hai ke Huzoor ﷺ ne farmaya : Tumhare dino mein sabse afzal din juma ka hai,us din Hzt Adam ki wiladat hue (yani us din Hzt Adam ki khilqat hue aur Aap ko libaas -e- bashariyat se sarfaraaz kiya gaya) , Is rooz unki rooh Qabz ki gai, Aur isi rooz soor phunka jayega, bas us rooz kasrat se mujh par durood shareef bheja karo, beshak tumhara durood mujh par pesh kiya jata hai."

- *Ibne maja , 1/349,#1098*

(ii) **Hadees :-** Hzt Ibne Abbas riwayat karte hai ke Huzoor ﷺ ne farmaya: Beshak yaum-e-juma Eid ka din hai.

-*Sunan Ibne-e-khuzaimah , 3/315 , 318 ,# 2161 ,2166*

Huzoor ﷺ ne juma ki fazilat ka sabab bayan farmaya: yaum-e- juma Adam ki Milaad ka din hai. Juma ka din Hzt Adam ki takhleekh ki wajah se Eid ka din kaha gaya aur ehtraam se manaye janey ka Haqdaar ho sakta hai tho yaum-e-Milaad-e-Mustafa ﷺ (Eido ki Eid) ke taur par kyu nahi manaya ja sakta? yaum-e-takhleeq-e-Adam ka din Eid hai to isi tarah wajah-e-Takhleeq-e-kayenaat ka yaum-e-wiladat tamam Eido ki Eid hai.

Ahlesunnat Wal Jamaat 12 Rabbi-ul-Awwal ko Yaum-e-EID ke Taur par manatey hai tho us par Aiteraaz ye hota hai ke 12 Rabbi-ul-Awwal agar Huzoor ki wiladat ka Din hai tho wisaal bhi 12 Rabbi-ul-Awwal ko hi hua?

Sabse pahle ye Jaan lena chahiye ke Islaam soog Mananey ki taleem nahi deta, agar wisaal ke din ko soog manana sahih hota tho Yaum-e-juma hargiz EID-ul-MOMINEEN Nahi Ho sakta Kyu ke mazkura HADEES se Sabit hota hai ke Hz.ADAM ki wiladat bhi juma ke din hue aur Wisaal bhi juma k din hua.

4) HUZOOR ﷺ Ne Yaum-e-Milad par ROZA Rakh kar Khushi ka Izhaar Farmaya :

Hadees :- Hzt Abu Qatada Ansaari se marwi hai : “Huzoor ﷺ se peer ke din Roza rakhne ke baare mein suwaal kiya gaya tho Aap ﷺ ne farmaya : Isi Rooz meri wiladat hue aur isi Rooz meri beysat hue aur isi rooz mere upar Quran nazil kiya gaya .” -**Sahih Muslim , 2/819 ,# 1162**

Peer ke din ki pahli khususiyat ye hai ki ye Aap ki wiladat ka hai jisko Huzoor ﷺ Roza rakh kar Izhaar-e- Tashakkur farmatey. Jo log kahte hai ki islam me yaum-e-wiladat ka koi tasawwur nahi, Inhe ilm-e-Shariyat se sahih agahi nahi. Huzoor ﷺ ka ye farmana ke “ye meri wiladat ka din hai”. Islam me yaum-e-wiladat ke tassawwur ki nishan dahi karta hai . Aur Quran Ambiya ke Aiyaam-e- Milad bayan karta hai jis se wazeh hota hai ke Allah ke nazdeek apne paigambaro ki wiladat ki kya ahmiyat hai , tho fir Habib-e- Khuda صلى الله عليه وسلم ke Yaum-e- wiladat ka alam kya hoga.

5) HUZOOR ﷺ Ne Apna Milaad Bakrey Zibah kar ke Manaya :

(i) Hadees : Hzt Anas se riwayat hai: “Huzoor ﷺ ne Alaan-e- Nabuwat ke baad apna Aqiqah kiya “. - **Sunan Al kubra , 9/ 300, # 43**

(ii) Hadees : Hzt Abdullah bin Abbas ne farmaya: “Jab Huzur ﷺ ki wiladat hue tho Hzt Abdul Muttalib ne Aap ﷺ ki taraf se ek mendeh ka aqiqah kiya.” -**Tareekh-e- Damisq Al kabeer 3/32**

(iii) Hadees : Hzt Ibn Abbas ne farmaya:”Beshak Hzt Abdul Muttalib ne saatwey Rooz Aap ﷺ (k aqiqah) ki dawat ki. - **Ibne Hibban 1/42**

Imam Jalaal uddin suyooti farmatey hai:- *yaum-e-milad manane ke hawale se mujh par ek aur daleel zahir hue, jo imam baihaqi ne Hzt Anas se naql kiya hai. Isme tho Aimah ka Ikhtelaaf hi nahi ke Huzoor ﷺ ka Aqiqah Aap ﷺ k dada Hzt Abdul Mutallib ne saatwey din kiya tha. Aur muhaddiseen farmatey hai Aqiqah 2*

baar nahi hota. Lehaza ye waqiya ke Aap ﷺ ne besat ke baad apne wiladat ki khushi ka izhaar karte hue khud aqiqah kiya, Ye dar-Asal aqiqah nahi tha balke Wiladat ki khushi mein shukraney ke taur jaanwaro ki Qurbani dena tha. - **Husnul- Maksud fi Amaal Al Maulood 64/65**

Isi tarah hamare liye mustahab hai ke hum bhi Huzoor ﷺ ka yaum-e-wiladat par khushi ka izhaar kare aur khaana khilaye aur ibadaat baja laye.

6) SAHABA ka Amal Mehfil-e-Zikr-e-Milad-e-Mustafa ﷺ:

Hzt.Abu Sa'eed Khudri R.a se Riwayat Hai ke Hzt.Maawiyah R.a Ne farmaya Ke RasoolAllah ﷺ (Hujrey se) Bahar Nikley, SAHABA ke Haqley par Aap ﷺ ne Daryaaft farmaya: Tum kis wajah se baithey ho? Unhone Arz kiya: KHUDA se Dua Karte Hue Baithey hai Aur uska Shukr Ada Karte hai ke Usne apna DEEN Humey Bat'laya Aur hum par Ehsaan kiya Aap ﷺ ko bhej kar! Aap ﷺ ne farmaya: Ji haan, Allah ki Qasam Tum is wajah se baithey ho? Unhone kaha : Allah ki Qasam hum isi Liye Baithey hai. Aap ﷺ ne farmaya: Maine Tum ko Is liye Qasam nahi Di ke tum ko jhuta Samjha Balke isliye ke Hzt.Jibrail mere pass Tashreef laye aur mujh se Bayan kiya ke Khuda Tum Logo se Farishto par Faqr Karta Hai. -**Sunan Nasai 8/249, #5426 (Saheeh)**

Is Hadees se Sabit hota hai ki SAHABA Huzur ki Milaad par Shukr Ada karte Aur Jo log Huzoor ke Zikr-e-Milad ki Mehfil sajatey Hai Aur Shareek Hote hai, Allah Aise Bando par Farishto ki jamat me Faqr Farmata Hai, Aur Huzoor Ka Zikr Allah hi ka Zikr Hy Aur Is par Quraan Aur Qutub-e-Hadees Shahid Hai.

7) Amad-e- Mustafa ﷺ par Izhaar-e-Masrat par Kaafir ke Azaab me Taqfeef:

Is mazmoom me ek mashoor waqiya darj hai jo imam Bukhari ne apni saheeh me naql kiya . Is waqiye ko zer-e- bahes lane se pahle ye jaan lena zaruri hai ke Quran-o- Hadees ka musalmah usool aur ijma-e- ummat hai ke kaafir ki koi neki usey Aakhirat me faida nahi pahuchaiyegi. Us ke umoor-e-khair k siley mein usey jannat Nahi di jayegi. - **Falbul Bari 9/145 Umdatul Qari 20/95**

Hadees: “Jab Abu Lahab mar gaya uske Ahle khana mein se kisi ko usey

khawab me dekhaya gaya. Wo burey hai mein tha . (dekhne wale ne) us se pucha: kaise ho? Abu Lahab ne kaha: my bahot saqat Azaab mein hu , is se kabhi chutkaara nahi milta. Haan mujhe (us amal ki jaza ke taur par)us (ungli) se Qadr-e-sairaab kardiya jata hai jis se maine (Muhammad ﷺ) ki wiladat ki khushi mein) su'aibah ko Azaab kiya tha.” -**Sahih Bukhari , 5/1961 , # 4813**

Isi waqiye ko azeem Muhaddis Ibn Hajr Asqalani ne Imam sah'eel Rh. Ke hawale se yu bayan kiya hai: “Hzt Abbas farmate hai: Abu Lahab mar gaya tho maine us ko ek saal baad khawab mein bahot bure haal mein dekha aur ye kahte hue paya ke tumhari judai ke baad Araam naseeb nahi hua balke sakht azaab me giraftaar hu. Lekin har peer (somwaar) ko mere azaab mein takhfeef kardi jata hai”. Hz Abbas khud uski wajah bayan karte hai: Azaab mein takhfeef ki wajah ye thi ke peer ke din Huzoor ﷺ ki wiladat hue thi aur su'aibah ne Abu Lahab ko Huzoor ki wiladat ki khush Qabri sunai thi tho usne usi khushi mein su'aibah ko azaad kar diya – **fathulbaari 9/145**

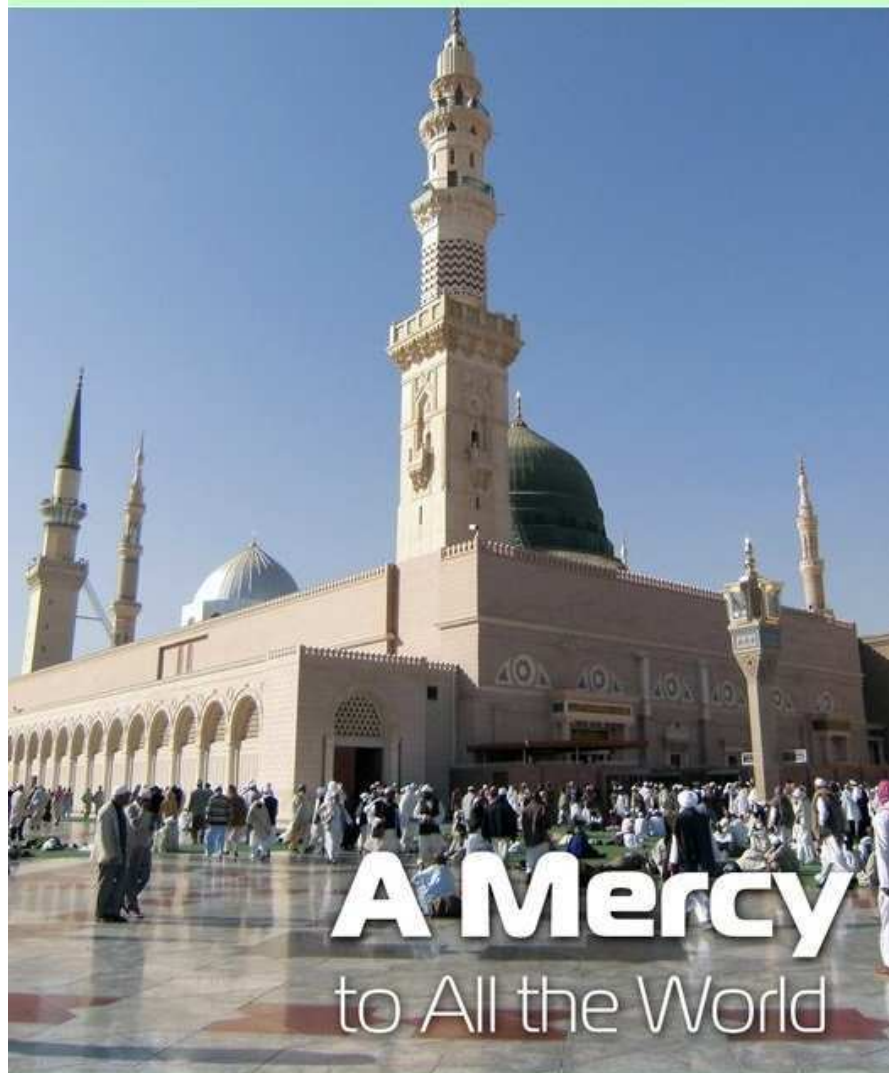
Shaykh Abdul haq muhaddis dahelvi farmate hai : “*ye riwayat mauqa-e-milad par khushi mananey aur maal sadqa karne walo ke liye daleel aur sanad hai .abu Lahab jis ki mazammat me quran nazil hua jab wo laundhi Azaad kar ke azaab mein takhfeef hasil kar leta hai tho kya maqaam hoga us musalman ka jis k dil mein muhabbat-e-Rasool ﷺ maujood ho aur aise mauqe par khushi ka izhaar kare.*” (**Madarijun Nabuwat 2/19**)

In Aimmah wa muhaddiseen ka is riwayat ko bayan kar ke kalaam karna Milad-e- Mustafa ﷺ ke jawaz ka saboot aur khushi mananey par Ajr-o-sawab milne par dalalat karta hai.

Is baab me Di gai riwayat aur Ab'haas se wazeh ho jata hai ke Aamad-e- Mustafa ﷺ ki khushi manana koi ghair sharai fa'il nahi balke mansha-e-khuda wa Rasool ke Ain mutabiq hai aur takhaza-e-islam hai. Aap ki wiladat ka jashan mananey par kafir bhi Ajr se mahroom nahi rahta. Lihaza jab gunahgaar ummati Aisa kare ga tho wo kaise ukhrawi nemato se mahroom rah sakta hai. Allahpaak se dua hai ke Allahpaak Humey Zikr-e-Milad-e- Mustafa ﷺ karte rahne aur uska shukr bajaa latey rahne ki Taufeeq Ata farmaye...Ameen

MILAD-UN-NABI

Sallallahu Alaihi Wasallam



A Mercy
to All the World

✿ **Syed Akbar Hussain Al Hanafi** ✿